THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Satan . . stirreth up their hearts to anger against this work; yea, he saith unto them, deceive and lie in wait to catch, that ye may destroy: behold, this is no harm, and thus he flattereth them, and telleth them that it is no sin to lie" (D. & C. 10: 22, 24, 25).

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THE ANABASIS OF THE SAINTS.*

BY WILLIAM WESTON MERRIVALE.

(*Continued from page 117.*)

THERE are two outstanding facts regarding the westward migration of the Mormons from Illinois—first, that they would not have forsaken the town of Nauvoo—then the largest city in the state of Illinois, a beautiful and populous place of twenty thousand people while yet Chicago was but a trading post,—where they had completed the building of their Temple, and had hoped to found a permanent abiding place, unless they had been forcibly driven forth; and, second, that they had no clear idea of their destination when they started. California and Oregon were both mentioned by Joseph Smith as localities in which the appointed Twelve should look for an abiding place—"California" then being a name by common usage, covering the Pacific coast and a stretch of land extending indefinitely to the eastward, the territory afterwards embraced in the boundaries of California and Utah then belonging to the government of Mexico. Vancouver Island, also, was considered as a possible goal.

When Brigham Young issued his address to the Church at large, in which he stated that even the Mormon Bible had foretold what *might* be the conduct of the American people toward "the Israel of the last days," and urged all to prepare to make the journey, he sounded the clarion call that summoned his people to gather round him. At a conference of Mormons in Nauvoo on November 12, 1845, the formal vote was taken that "the church move, one and all, west of the Rocky Mountains."

* From the "National Magazine," Chapple Publishing Co., Boston, Mass., U.S.A.

A more notable vote of confidence in the wisdom and judgment of a leader can scarce be conceived than this formal, well-considered decision of a sect then numbering several thousand souls, to sever the ties of permanence that bound them to civilization in order to follow the Captain of their destiny into an unknown, trackless, savage wilderness—there to found an empire of their own.

Once the die was cast, preparation for the exodus went on apace. All who had property began trading it for articles that would be needed on the journey, and the church authorities advertised their need for a thousand yoke of oxen and all the cattle and mules available. The necessary outfit for a family of five was calculated to be a wagon, three yokes of cattle, two cows, two beef cattle, three sheep, a thousand pounds of flour, twenty pounds of sugar, a tent and bedding, farming tools and seeds, and a rifle—all estimated at the prices then obtaining to cost about two hundred and fifty dollars.

Companies of workmen were organized, containing wagon-makers, blacksmiths and carpenters, and Nauvoo became one great wagon factory, while the making of tents to house the emigrants was hurried to the utmost. Finally, in January of 1846, the High Council announced that early in March a company of hardy young men with a few families would be sent into the western country with farming utensils and seeds, to plant a crop, and erect houses for others who were to follow when the grass was high enough for pasture.

The first party to leave Nauvoo began crossing the Mississippi early in February, transporting the wagons and animals upon flat boats propelled by oars. Soon the river began to freeze, and after the 16th of the month those who remained were able to cross upon the ice.

Brigham Young, with a few attendants, had crossed on February 15 and selected a point on Sugar Creek as a gathering place. During that month the Twelve, the High Council and about four hundred families crossed the river as the first stage of their toilsome, dangerous journey to the promised land. The Camp on Sugar Creek was the first "Camp of Israel," the name adopted for the camp where President Young and the Twelve might be, and the name which moved ever westward with them.

From a wagon in this first "Camp of Israel" on Sugar Creek on February 17, Brigham Young addressed the company, outlining the journey that lay before them, declaring that order would be preserved, that all who wished to live in peace when the actual march began must "toe the mark," and calling for a show of hands by those who wanted to make the move. The vote in favor of going west was unanimous. From that point the feet of the refugees were set upon a pathway from which there was no turning.

Naturally the exodus of several hundred people of all ages and both sexes from comfortable homes to a nomad existence in the dead of winter entailed much suffering, and this first move gave the emigrants some premonitory hint of the trials they were fated to undergo. While the company remained in the camp at Sugar Creek the thermometer dropped to twenty degrees below zero and heavy falls of snow occurred. Several children were born in this first "Camp of Israel" before the actual journey to the West began. The covered wagons and the tents in which they lived proved but a poor protection from the inclement winter weather, and the sufferings of the sick and feeble began while they were still almost within sight of the comfortable homes which they had left.

On the first of March the real western movement began, the first objective point being Council Bluffs, on the Missouri River, about four hundred miles away. The first camp made on the Missouri was called Winter Quarters, being situated just north of the present site of Omaha, where the town of Florence is now located. Not until July did the main body of the emigrants arrive at Council Bluffs.

The history of this march of fifteen thousand people with three thousand wagons, thirty thousand head of cattle, a great number of horses and mules, and innumerable sheep, from the Mississippi to the Missouri River, is a colorful epic in itself. Nothing like it was ever seen before—nothing like it will ever be seen again.

Over four months they were upon the way—not "upon the road," because there were no roads. Begun in winter, with the ground covered with snow, they encountered extreme cold, ice, rain and mud until May. Following a rain or an occasional thaw, the ground was impassable for teams and they must, perforce, remain in wet, cold, uncomfortable camps for days on end until the ground, when corduroyed with branches of trees, would bear the weight of the loaded wagons. Fuel was not always to be found with which to dry their drenched garments or thaw their frozen bedding. An entry in Orson Pratt's Diary, under date of April 9, paints an illuminative picture of their discomforts:

"The rain poured down in torrents. With great exertion a part of the camp were enabled to get about six miles, while others were stuck fast in the deep mud. We encamped at a point of timber about sunset, after being drenched several hours in rain. We were obliged to cut brush and limbs of trees, and throw them upon the ground in our tents, to keep our beds from sinking in the mud. Our animals were turned lose to look out for themselves; the barks and limbs of trees were their principal food."

Game, fortunately, was plenty. There were deer, wild turkeys, and prairie chicken, and the hunters kept the camps supplied with meat. There was no surplus, however, and by April many of the families were destitute of food.

During this march the adaptability of the American pioneer to his environment was evidenced in striking ways. Colonel Kane says that he saw a piece of cloth, the wool for which was sheared, dyed, spun and woven on the way. The women baked their bread in ovens hollowed out of the hillsides, and soon learned that the jolting of the wagons would churn their milk into butter. After such manner of hardships and discomforts had been surmounted the advance guard of the Mormon band reached the east bank of the Missouri River, where, being kindly received by the Pottawottomie Indians who then inhabited that region, they settled down to pass the winter of 1846-1847.

Establishing their principal camp, known as Winter Quarters, on the west bank of the river, they began preparations to send an organization of pioneers across the plains and beyond the Rocky Mountains to select the new dwelling place for the Saints.

The pioneer band, consisting of one hundred and forty-three men, three women and two children, under the leadership of Brigham Young, set out on April 14 to blaze a path across the plains and mountains which the main body of the Mormons was to follow when the site of settlement had been selected.

In these days of rapid and easy communication with the most distant parts of this vast country, it is difficult to realize how little was known up to the year of 1847 of the actual physical aspects of that great portion of the American continent lying west of the Missouri River.

The mighty tide of immigration that a few years later was to sweep resistlessly across the plains had not yet risen. The Indian and the buffalo roamed undisturbed where now the fertile acres of a thousand farms feed the teeming cities of the world.

So far as we read the record clear, the first white men to visit any part of what is now the state of Utah were a portion of the force of that bold adventurer, Coronado, so long ago as 1540. More than two hundred years elapsed before the next authentically recorded account of its exploration by two priests, Dominguez and Escalante, in search of a route to the California coast in 1776, but who passed to the southwest of the great Salt Lake without paying it a visit.

Excepting, then, the doubtful claim of Lahontan's discovery (in 1689) and the assertion of S. A. Ruddock that in 1821 he made a journey with a trading party from Council Bluffs to Oregon by way of Santa Fe and Great Salt Lake, the honor of the discovery of this inland sea belongs to the noted frontiers-man Bridger, who traced the course of the Bear River southward to the Great Salt Lake in the winter of 1824. Bancroft at least records Bridger as the authentic discoverer, and Fremont the explorer did not see the lake till 1843.

Such distorted accounts as, from time to time, filtered back through the border settlements regarding the physical charac-

teristics and future possibilities of the Western country were colored by the sombre and uninspired viewpoints of its actual beholders—a few intrepid explorers braving the hardships and dangers of wilderness trails with the insatiable thirst for discovery that has animated their kind since the world was young; hardy fur trappers following the beaver to its secluded haunts; lonely hunters and frontiersmen, driven by their craving for solitude into the waste places; "desert rats" of gold hunters pursuing ever the mirage of the rainbow toward the setting sun; venturesome traders conducting their argosies into strange lands and among savage people as the traders of Tyre centuries ago sent their goods into the great world.

None of these hardy spirits visioned the tremendous changes that within a lifetime would transform the vast western wilderness into a great and glorious empire—peer of the oldest civilization under the sun.

The popular conception of its future was thus described in Washington Irving's "Astoria":

"Such is the nature of this immense wilderness of the Far West, which apparently defies cultivation and the habitation of civilized life. Some portion of it, along the rivers, may partially be subdued by agriculture, others may form vast pastural tracts like those of the East; but it is to be feared that a great part of it will form a lawless interval between the abodes of civilized man, like the wastes of the ocean or the deserts of Arabia, and, like them, be subject to the depredations of the maraunders. There may spring up new and mongrel races, like new formations in zoology, the amalgamation of the 'debris' and 'abrasions' of former races, civilized and savage; the remains of broken and extinguished tribes; the descendants of wandering hunters and trappers; of fugitives from the Spanish-American frontiers; and of adventurers and desperadoes of every class and country, yearly ejected from the bosom of society into the wilderness. . . . Some may gradually become pastoral hordes, like those rude and migratory people, half shepherd, half warrior, who, with their flocks and herds, roam the plains of upper Asia; but others, it is to be apprehended, will become predatory bands, mounted on the fleet steeds of the prairies, with the open plains for their maraunding grounds, and the mountains for their retreats and lurking places. There they may resemble those great hordes of the North, 'Gog and Magog with their bands,' that haunted the gloomy imagination of the prophets—'a great company and a mighty host, all riding upon horses, and warring upon those nations which were at rest, and dwelt peaceably, and had gotten cattle and goods.'"

Such, then, was the country to which the Mormons were to consign their fate. Such was the country into which that pioneer band set forth on April 14, 1847, to blaze a trail over the plains and

mountains for the Mormon emigration to "the place where the Lord shall locate a stake of Zion."

(TO BE CONTINUED.)

THE VICAR AND HIS MOB.

A YOUNG Elder of the Church of Jesus Christ of Latter-day Saints, now on a mission in England, under date of the 13th ult., writes thus to his conference president:

"I no sooner arrived here than I was visited by a minister, the Vicar of M——. He came to warn us to leave at once. I invited him in, but he refused the invitation. He asked if we would leave peaceably. 'We will not leave at all,' I replied. He said that his mob would soon be here to force us. I tried to reason with him, but he would not listen. He swished his cane to and fro in the air, and warned us that we would be mobbed if we did not leave at once.

"I put on my hat and went to the police station. There I had the best experience of my mission, so far. This one thing was worth coming to England for. Never before have I felt the aid of the Lord so strongly.

"I repeated to the police present what had been said to me by the minister about 'his' mob. For forty-five minutes I preached the Gospel to nine policemen, during which time I also answered their questions. For the full time not one of them stirred, and when I finished, three of them, one of whom was second in authority, shook my hand and thanked me for the words I had spoken, and promised us the best of protection. As I came out into the hall one young 'Bob' followed, tapped me on the shoulder, and said: 'If you need any help in any way let me know.'

"Well—I never felt so good in all my life, but have also felt sorry that I did not have enough sense to pray for aid before I went down town. The Lord helped me without, but you can guess that I have since thanked Him from the bottom of my soul for his mercies unto me."

INTOLERANCE AMONG CHRISTIANS TO-DAY.

CANON FARRAR in his book, "The Early Days of Christianity" (pp. 584-585) says: "It must be said—though I say it with the deepest sorrow—that the cold exclusiveness of the Pharisee, the bitter ignorance of the self-styled theologian, the usurped infallibility of the half-educated religionist, have been ever the curse of Christianity. They have imposed 'the senses of men upon the words of God, the special senses of men on the general words of God;' and have tried to enforce them on all men's consciences with

all kinds of burnings and anathemas under equal threats of death and damnation. And thus they incurred the terrible responsibility of presenting religion to mankind in a false and repellant guise.

"Is theological hatred still to be a proverb for the world's just contempt? Is such hatred—hatred in its bitterest and most ruthless form—to be regarded as the legitimate and normal outcome of the religion of love? Is the spirit of peace never to be brought to bear on religious opinions? Are such questions always to excite the most intense animosities, and the most terrible divisions? . . Is the world to be forever confirmed in its opinion that theological partisans are less truthful, less candid, less high-minded, less honorable even than the partisans of political and social causes, who make no profession as to the duty of love? Are the so-called 'religious' champions to be forever as they now are, the most unscrupulously bitter, the most conspicuously unfair? Alas! they might be so with far less danger to the cause of religion if they would forego the luxury of 'quoting scripture for their purpose.'"

CONFERENCES OF THE BRITISH MISSION.

THE following are the names and addresses of the conference presidents of the British Mission:

Birmingham: Edgar W. Jeffery, 23 Booth Street, Handsworth, Birmingham.

Bristol: David N. Low, 6 St. Luke Place, Cheltenham.

Hull: George Osmond Hyde, 4 Myrtle Villas, Victor Street, Holderness Road, Hull.

Irish: Benjamin R. Birchall, "Drummany," Stilorgan Park, Blackrock, Co. Dublin, Ireland.

Leeds: Harry S. Stoker, 28 Farcliffe Road, Manningham, Bradford.

Liverpool: Harold Harper Bennett, 32 Alma Street, Blackburn.

London: Herbert Savage, Deseret, 152 High Road, South Tottenham, London, N., 15.

Manchester: Leo V. Worsley, 146 Heald Place, Platt Lane, Rusholme, Manchester.

Newcastle: Osmond C. Crowther, 40 The Avenue, Sunderland.

Norwich: William H. Wilson, 58 Grapes Hill, Norwich.

Nottingham: Harold E. Brough, 84 Robin Hood Chase, Nottingham.

Scottish: John B. Cummock, 34 Abbotsford Place, Glasgow, S. S., Scotland.

Sheffield: William M. Cox, 1 Sandbeck Place, Hunter's Bar, Sheffield.

Welsh: Fred R. Morgan, 44 De Burgh Street, Riverside, Cardiff.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 2, 1922.

EDITORIAL:

MOB-ISM THE REAL MENACE.

I REMEMBER reading, when a boy, how the great Duke of Wellington, the idol of England both before and after the "king-making victory" at Waterloo, had his windows smashed by a London mob, because of some unpopular move made by him as Britain's Prime Minister. I was not much surprised, therefore, when told of a similar outrage committed by some person or persons who, on the night of the 14th ult., maliciously shattered the plate-glass windows in front of the hall known as "Deseret," one of several places in the metropolis where the Latter-day Saints meet to worship God.

There is, of course, no parallel between the two incidents. The "Mormons" were never an object of adoration to the British public, nor can they claim any such distinction as made the conqueror of Napoleon the dominant European character of his time. I merely connect the two happenings to show that the same lawless spirit which inspired the attack upon Lord Wellington is still alive; and to point out how little value attaches to the opinion, good or bad, of a fickle populace which could one day bear upon its shoulders in triumph the victorious hero of the hour, and on another day pelt his windows with stones and threaten him with violence.

The mob spirit is of great antiquity. "That worst of tyrants, the usurping crowd," is mentioned by Homer in the "Iliad." There is no argument like brute force; it is so unanswerable, so conclusive. No wonder the anti-"Mormons" resort to it to get the better of their opponents. Window-smashing is their favorite method of debate, next to substituting fiction for fact in their scandalous press and pulpit emanations. When their stock of slander is getting low, and fair-minded government officials call for proof of the vile charges brought against the "Mormon" missionaries in this land, and pending the production of such proof defer action on the loud demands for their deportation, what more cogent, what more convincing, than a ruffian with a hammer beating in the windows of a "Mormon" conference house? "Now will the Home Office act? Now will it rid us of these pests?" Such are

the headlines we see in the "stunt" papers. The breaking of plate-glass windows is a smashing argument. It proves beyond the shadow of a doubt that the "Mormons" are guilty of all the crimes charged against them!

Besides, it makes business so lively; it sells the salacious novels written by pure-minded Winifred Graham, and the namby-pamby stories of Miss Agnes Lister, that latest edition of "The Escaped Nun," and the awful tales told by she-wolves in Shepherd's clothing. It increases the circulation of papers that live by prostituting the noble profession of journalism to spiteful and sordid ends; and it fills the collection plates of sensational pulpiteers who "preach for hire and divine for money." Here is a sample of the wares they sell—a servile echo of the murderous suggestion originally made by the Rev. Cave-Browne-Cave:

THE MORMON MENACE.

To the Editor, *Bath and Wilts Chronicle.*

Sir—Almost daily one sees accounts of the activity of Mormon Missionaries right here in England. Mormonism is justly likened to a huge viper reaching after and encircling its victims, innocent young women and girls, in its poisonous and deadly embrace.

To curtail these activities why not, as in Arizona, declare "open season" on all Mormon Missionaries in these fair islands and shoot them on sight, instead of giving them police protection.

Yours for effective and world-wide action against this terrible menace.

A CANADIAN.

If an Indian had so expressed himself—a blood-thirsty savage, it would occasion little surprise; though I doubt if even an Indian could be found to-day who would utter such a cowardly and unchristian sentiment. I am somewhat acquainted with Canada and Canadians, having visited more than once that prosperous and spreading Dominion, which numbers among its worthiest inhabitants thousands of Latter-day Saints, who are held in esteem by their non-"Mormon" neighbors, and are respected by the officials of the Government. It is difficult for me to believe that such a country could claim as its own one who so poorly represents the innate fairness and chivalry of the Canadian people.

Seventy-eight years ago, come the 27th of June, the founder of the Church of Jesus Christ of Latter-day Saints was foully murdered by a mob, while under the pledged protection of the Governor of an American State. Joseph Smith had been tried and acquitted no less than forty times before his voluntary surrender to the authorities of Hancock County, Illinois, to await trial on a trumped-up charge of which he could not have been proven guilty—for the simple reason that he was innocent of the crime alleged. His enemies knew this full well, and were determined that there should be no trial of the case. "The law

cannot reach him," they had been heard to say, "but powder and ball can and shall." And they carried out their wicked threat.

The men and women who are taking part in the present persecution are moved upon by the same spirit. And some—perhaps most of them—are sincere. But many of them know perfectly well the falsity of the accusations brought against the unoffending missionaries, whose only crime is in preaching the pure Gospel of Christ to the people of the British Islands.

Of course these persecutors have their plea of justification. So had Saul of Tarsus, who saw unmoved the fatal stoning of the martyr Stephen, and "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." So had the Roman tyrants, who had the followers of the Nazarene thrown to wild beasts, or covered with pitch and burned as torches to light the imperial gardens. Were they not "everywhere spoken against"—these Christians? Were they not "setters forth of strange gods," who were turning the religious world topsyturvy with their blasphemous doctrines, and interfering with the established order of things? "Burn them, crucify them—they are not fit to live!" Such was the clamor raised against them. It mattered not that they protested their innocence, or that their judges said: "We find no fault in these men." "Away with them to the lions!" shrieked the mob, and the mob usually had its way when Christians were the objects of its wrath. Yes, like those ancient persecutors, many of to-day think they have a good reason for feeling and acting as they do. What tyrant ever thought himself one? What persecutor ever supposed that he was guilty of persecution? They have a most plausible plea—one vouched for by editors, preachers, politicians and apostates. But it is a foul and monstrous lie, just the same.

These crusaders against an unpopular religion, if called in question by the law which they are violating—for there must be a law in England against inciting to riot and bloodshed—would probably whine a protest against "fettering free speech and freedom of the press." Freedom, forsooth! Freedom to stir up strife and blacken the characters of their fellow-men! "O liberty, liberty!" exclaimed Madame Roland when bending her neck to the guillotine, "what crimes are committed in thy name!"

Not "Mormonism," but Mob-ism is the menace. And this tree of evil will bear bitter fruit, if it be not uprooted, whether in Europe, America, or elsewhere. Nations will go down before it, if it be permitted to flourish. It is of the Devil's planting, he who was a liar and a foe to law and order from the beginning. I repeat that it ought to be a crime, in law as it is in fact, for any person or combination of persons to start a religious persecution. And some day, when the world shall have advanced that far, such acts will be considered criminal, and will be punished accordingly. Meanwhile the mob spirit must be put down and kept down. Either

this, or the destruction of all government, with the certainty that night follows day, is the decreed destiny of the nations.

O. F. W.

Correction.—In our issue of January 26th appears the second instalment of a discourse delivered by Dr. James E. Talmage in the Tabernacle, Salt Lake City, Utah, December 11th, 1921. In the last paragraph on page 54 the Doctor is reported to have said: "I have seen the smallpox baccillus." This is a printer's error. Corrected the text reads: "I have seen the anthrax baccillus." Dr. Talmage says that, so far as he knows, the smallpox bacillus has not been isolated.

Mission Supervisor for M. I. A.—In compliance with a request from the Y. M. M. I. A. General Board at Salt Lake City, President Orson F. Whitney has appointed Elder J. Fred Pingree, of the Liverpool office, Supervisor of the Mutual Improvement Associations of the European Mission. Presidents of Mutuals will please confer with Elder Pingree on all matters pertaining to their organizations.

THE REASON WHY I BECAME A MORMON.

In this letter, written at the solicitation of friends, I will state briefly my reasons for severing my connection with the Church of England and joining the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church.

I was born in Liverpool, England, August 5th, 1886, of goodly parents. For a number of years I attended St. Nathaniel's Episcopal Church, and at the age of sixteen was confirmed a member. Like many others, I was satisfied with my faith. I believed that the only thing neccessary for my salvation was a belief in Jesus Christ as the Saviour of the world. I thought it advisable to become a member of a church, although I did not think membership in a church essential.

In 1906 my sister obtained employment in the printing office operated by the Latter-day Saints in Liverpool. Being of a religious disposition, she began to read the literature of their Church, and soon saw that there was quite a difference between "Mormon" theology and the doctrines of the Church of England. She attended the meetings of the saints, and, in answer to earnest prayer, received from the Lord a testimony that "Mormonism" is, indeed, the restored Gospel of Christ and "the power of God unto salvation." She invited two of the missionaries to our home, and in this way I became acquainted with "Mormonism."

In the early part of August, 1907, Elders Smith and Barlow came to visit us. We engaged in a conversation about religion. I was

astonished at what they said with respect to water baptism, namely, that it is essential to salvation, and that only through faith, repentance, and baptism by immersion, at the hands of one duly authorized, could we obtain remission of sins. The following Sunday I attended the Episcopal Church, as usual, and during the Communion service recited, with the rest of the congregation, the words of the creed in which the following announcement is made: "I acknowledge one baptism for the remission of sins." I then remembered an incident that took place at St. Nathaniel's vicarage about five years before. It was a Friday evening, and I was to be confirmed the following Sunday. The vicar, the Rev. D. H. C. Bartlett, had invited me to his home, to ascertain if I were ready for confirmation. In the course of our conversation I said: "Mr. Bartlett, I have not been baptized; will that make any difference?" "That is too bad," he replied; "but it is Friday evening now, and you are to be confirmed Sunday; there is no time for baptism. But that does not matter; baptism is not necessary." And so I was confirmed a member of the Church of England.

One evening, a week later, Elders William A. Morton and John S. Smith called at our home. We had a house full of people to meet them, a number of whom were also members of St. Nathaniel's church. The conversation turned again to water baptism. I referred to the thief on the cross. "He was not baptized," I said, "yet he went to heaven with the Saviour." The Elders proved to us from the Scriptures that the thief did not go to heaven at that time, but to Paradise, where he, with other departed spirits, was taught the Gospel. And then they unfolded to us the glorious, scriptural doctrine of salvation for the dead. As they did so, scales seemed to fall from my eyes, and I began to realize the wondrous character of Him who so loved the world that He gave His only-begotten Son a ransom for all.

With other members of the family and my companions I began to investigate "Mormonism," and through earnest, prayerful study we received a testimony of its divinity. The vicar and his curate did all in their power to dissuade us from joining the "Mormon" Church; but their efforts were of no avail. We knew that we were taking the right course, for the Lord had revealed it to us by His Spirit. At the close of another meeting held at our home, Mr. Bartlett said to Elders Smith and Morton: "These are good, decent, respectable people, and I hope they will continue such when they join your Church."

Soon after, I, my mother, two sisters, and a goodly number of companions were baptized, and in the years that have passed since then I have rejoiced in the privilege I had of becoming a member of the Church of Christ. In 1910 I emigrated to Provo, Utah, and for ten years lived there with other members of my family. My testimony concerning the "Mormons" is that they are a good, honest, sincere, sober, God-fearing people. They

are not perfect, but they have a perfect plan of salvation, and hope eventually to reach perfection.

In May, 1920, I was called on a mission to the Eastern States and was assigned to the Maryland conference. During the past twenty months I have had cause to rejoice in the beauties of "Mormonism." I have been permitted to see some of the fruits of my labors, for which I feel very grateful to my Heavenly Father. A year ago, while laboring in Salisbury, Maryland, I made the acquaintance of a son and daughter-in-law of a Methodist minister, and two months later had the pleasure of baptizing them into the Church. I have also baptized several others. I have seen people healed through faith and the administrations of the Elders.

A few months ago, while laboring in West Virginia, I met a gentleman who had been trained for the ministry. He had resided in Salt Lake City and was well acquainted with the "Mormon" people. He said to me: "I believe many of your doctrines, but I do not care to attend your services. If I were to do so, I believe I would be converted to 'Mormonism.'" "If you were satisfied that we had the truth, wouldn't you join the Church?" I asked. "No," he replied, "you are called upon to make too many sacrifices: you have to pay tithing, and when the call comes, you have to go on a mission." I said: "Yes, sir, I will admit that I had to come on my mission. When I think of the sacrifice of the Elder who brought me the Gospel (he left a good home, a wife and a large family, also a lucrative position); when I think of the beauties of the Gospel and of the blessings the Lord has bestowed upon me since I became a member of His Church, I dare not refuse to go out and attempt to place before others the opportunity of securing to themselves similar blessings."

I bear testimony to all who read this letter that I know that God lives, that Jesus is the Christ, and that Joseph Smith was an instrument in the hands of the Lord for establishing His great latter-day work, that a people might be prepared to meet the Saviour, whose coming is nigh at hand.

May the Lord bless the Elders and Saints of the British mission, is my earnest prayer.

ANDREW M. SOUTER.

2821 W. North Avenue, Baltimore, Maryland, U. S. A.

A PLAIN STATEMENT OF FACTS.

THE *Sunday Sun* of February 5th last printed the following communication from Elder John Black, who is laboring as a missionary in the Newcastle conference:

"The article by Mr. John G. Bamborough in the *Sunday Sun* entitled 'Cruisers from Salt Lake City' requires a reply. I am a

native of Sunderland, having been born in 1870, and removing to Newcastle in 1879. In 1894 I heard the Gospel of 'Mormonism,' as it is called, and being convinced of its truth I embraced it, and in 1902 emigrated to Utah.

"After eighteen years in Utah and the adjoining state, Idaho, I was called on a mission to England to preach this same Gospel. I have had about twenty-eight years' experience in the Church and my testimony can be relied upon to a greater extent than that of our enemies who know nothing about 'Mormonism.' Furthermore, I have too much regard for my native countrymen to come back here and deceive them.

"Let it be understood that I do not wish to accuse Mr. Bamborough of anything malicious in his article of January 22, as I think he manifested a spirit of fairness in suggesting that the British Home Office should find out as to whether we, as Elders, are over here for the purpose of 'luring womankind to Utah,' or for piety.

"I understand that about two years ago, under the administration of President George Albert Smith, of our Liverpool office, this subject was before the House of Parliament for consideration. Their findings were are as follows:

> We don't see any reason why the Mormon propaganda should not be circulated in the British Isles.

"Consequently, the Elders instead of being excluded from the British Isles have been allowed to come in. I might also add for general information, that we now also have headquarters in South Africa, with a full organization. Mr. Bamborough asserts that Holland will not allow the Elders to land. We have Elders in Holland to-day with their headquarters at Crooswijkschesingel, 16-B, Rotterdam, Holland.

"Mr. Bamborough says if the Mormon Elders are here for the purpose of luring our young womankind to Utah for polygamous purposes, they are most emphatically 'undesirable aliens' and the Home Office should inquire and let the perturbed public know the facts.

"There is not a Mormon who does not appreciate this suggestion, and I think they did that in the trial of Mormonism abovementioned about two years ago.

"I would like to ask the public if they think we are here to teach such a doctrine to them that we would not wish the Goverment to investigate? We wish all Governments would investigate our doctrine; we have no impure motives as our enemies assert, but our purposes are righteous in the sight of God.

"Now, if the Elders are here for the supposed purpose of luring girls to Utah for polygamy, why doesn't someone claim the £200 reward offered at European headquarters, 295 Edge Lane, Liverpool? Mr. J. G. Bamborough gives his reason in the following words:—

Mr. Whitney and his Elders know quite well it is absolutely impossible for anyone in Europe to fulfill the conditions.

"That being true, where do they get their authority for saying and making such charges as they do? This I take to mean just what we have been telling them all along—that our enemies are acting without authority or foundation or proof.

"Mr. Bamborough seems to think that the United States Federal authorities are unable to satisfy themselves as to the alleged secret practice of polygamy. He then asks how it is possible for a foreigner to find the proof necessary to win the 'so-called reward?'

"If Mr. Bamborough is at a loss to find the proof, being a foreigner, and states the reward was first offered in 1911, I might help him to solve the problem by stating that there are more than one hundred million people in the U. S. A. who are not Mormons and not all foreigners in the same sense as they are in England, who have had that offer since 1905 by Mr. V. S. Peet, a non-Mormon lecturer who lectured on 'Utah.'

"It is still unclaimed, even in Salt Lake City, where the Mormon population is only forty per cent.

"Now, one would naturally think if it is impossible to furnish the proof there among sixty per cent of the population, it would be hard to find proof here in England. You must remember he says *if* the United States authorities are unable to satisfy themselves. It was a well said *if*. For it must be remembered that Utah is one of the forty-eight States of the American Union and, being such, is under control of the Government just the same as any of the other States. The United States Government is quite capable of solving its own problems.

"Seeing that our enemies are unable to furnish the proof, according to Mr. Bamborough's admission, should we not, in all fairness, stand innocent until proven guilty? One very good evidence of our innocence is that the reward is still unclaimed. Furthermore, it will remain unclaimed, as there is no such practice as is charged.

"The question is asked, 'Is it or is it not the truth that these missionaries are paid to come here (and are specially trained for the purpose) with the object of playing upon the religions and emotional weaknesses of our young women so that they may become pliant in their submission to the hideous Mormon creed of polygamy?'

"That is the whole thing in a nutshell.

"'I submit that the Home Office ought to be able to probe to the bottom of it,' says Mr. Bamborough; and I, as a Mormon Elder, say 'Amen.'

"Now to answer his question is to say 'No'—emphatically 'No!' We are not trained to do anything; not even to preach. Neither are we paid for our work as missionaries, but pay our own ex-

penses. I know this because I sold my property to do so, and others do the same when necessary. So we either pay our own expenses or the fathers who have sons out as missionaries furnish the money, and not the Church.

"If 'Mormonism' was as the world believes it is, I would preach against it; but I know it is not as the world claims.

"In conclusion, I wish to say that the Mormons are not here to take away anybody just to people Utah; neither are they here to get girls for immoral purposes, nor do they preach to young women only. We are quite content to be unpopular, and if counted worthy to suffer shame for Christ's sake, then we rejoice."

FROM THE MISSION FIELD.

Change in Conference Dates.—The Welsh annual conference will be held March 26th next, instead of May 28th, as previously announced. The Sheffield conference will be held on the latter date.

THE MUSIC OF SORROW.

God never sends a sorrow
  Without the healing balm,
And bids us fight no battles
  But for the victor's palm.
Yet we by earth's mists blinded
  Know not his holy will,
Till o'er the troubled waters
  His voice says, "Peace, be still."

We will go forth to conquer,
  Depending on His grace;
The lowliest station near Him
  Must be an honored place.
And after battle victory;
  And after victory rest,
Like the beloved Apostle,
  Upon the Master's breast.

From the *Lyra Anglicana.*

CONTENTS:

The Anabasis of the Saints ... 129
The Vicar and His Mob 134
Intolerance Among Christians To-day 134
Conferences of the British Mission 135
Editorial: Mob-ism the Real Menace... 136
Why I Became a "Mormon" ... 139
A Plain Statement of Facts ... 141
From the Mission Field 144
Poetry: The Music of Sorrow ... 144

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